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# MONTREAL, FRIDAY, May 19, 1876.

#### ECCLESIASTICAL CALENDAR. MAY, 1876.

Friday, 19-St. Peter Celestine, Pope and Confessor. St. Prudentians, Virgin. Saturday, 20-St. Bernardine of Sienna, Confessor. Sunday, 21-Fifth SUNDAY AFTER EASTER. St. Paschal Baylon, Confessor.

Monday, 22-(Rogation.) St. Hermenegild, Martyr (April 13). Tuesday, 23—(Rogation.) SS. Soter and Caius,

Popes and Martyrs (April 22). Wednesday, 24-(Rogation; Vigil of Ascension.) Blessed Virgin Mary, Help of Christians. Thursday, 25 -ASCENSION OF OUR LORD. HOLYDAY OF OBLIGATION.

### NEWS OF THE WEEK.

The story in the Voce della Verita, about two Anglican clergymer having boasted that they had "said Mass" in English in an Italian cathedral, has clicited a letter signed "Sacerdos Anglicanus" and addressed to the Italie. The writer believes that he and a friend of his are the persons alluded to. but he denies the statement and accounts for the rumor thus. In a conversation with a Catholic. in order to prove that Anglican Orders were recogniged by some Catholics, he had declared it to be within his own personal knowledge that two Anglican clergymen, after having fully explained what they were had had opportunities of saying Mass after the "Anglican rite" offered them by "the officials of an Italian Cathedral"; an offer which they declined. The story incredible as it stands. and though "Sacerdos Anglicanus," or his friendif it was not himself-may sincerely believe that he thoroughly explained his real position, yet we take leave to doubt it. We know of many a place in Italy where the idea of an Anglican " priest would be utterly novel and unheard of, that any one claiming that character would probably be set down as a real Catholic priest of some strange rite. We fear that there are plenty of Sacristans in Italy quite sufficiently ignorant of occlesiastical or ritual geography to make such a mistake. As a further contribution to the controversy, a priest signing himself "Giovanni Higgins" writes to the Voce that a young man acquainted with English recently heard two Englishmen "saying Mass" in English in a Catholic church at Amalfi. -The story is vague enough, and what value are we to attach to what people hear and see, when the Times correspondent in Paris has just informed us that on Good Friday afternoon in Notre Dame "there were several priests administering the Sarament to the ever-coming communicants"? The Times and its correspondent ought to know that Communion is never given in the afternoon of any day, although not be given at all. The people whom the correspondent saw were probably kissing a relic of the true Cross, and if his observation could be thus inancourate, so might be that of the "young man" at

In order to settle disputes on the nationality question in Ottawa, the Free Press has published a statement showing the relative proportion of persons of various nationalities holding offices of trust and emolument in Ottawa to be : Irish, 89; English, 24; Scotch, 23; French Canadians, 15; Americans, 9. We are not told how many of the "Irish" are Orangemen.

Everything points to a complete understanding having been arrived at by the three Empires in connection with the Turkish question. They are clearly animated by a pacific policy. The decisions French and Italian ambassadors. One result of the conference is that Turkey has been requested to grant the insurgents an extension of the armistice, for the purpose of executing the promised reforms and aiding further negotiations. The Powers also for the greater protection of Christians. Credit is given to Prince Gortschakoff for the able manner in which he handled the Eastern question.

of India. The feeling in England against the innovation is intense, and the act is without doubt, the most unpopular one of the reign. It is to be hoped political prisoners, who have been confined in her dungeons for ten years. Such an act of clemency would have graced her new crown; but though the proclamation of the title has been read in England. there is no word yet of amnesty. Under Commonwealth, King or Empresse, Ireland has little to hope for from England.

The Paris correspondent of the Times has received a communication from a person of unquestionable authority, who considers that the fanatical movement in Salonica is gaining in intensity. The correspondent believes the Salonica affair may be the effect of an agitation which has been carefully fomented in view of the eventual necessity of a holy war. He hopes the powers will take prompt measures to prevent the horrors which may ensue. The Times despatch from Berlin says Russia and Austria have placed their men-of-war in the Archipelago at the disposal of Germany in case there should be any further attempt to molest Germans in Turkey before the arrival of the German squadron. A Vienna despatch to the Daily News says Servia, Roumania and Montenegro have sent special envoys

On the 26th of April, a Spaniard named Segondo,

ing this crime being to obtain from the successor of the mardered man the sum of 500f, which he says he had entrusted to Father Blanque, and the payment of his wages, which he also maintains have not been given to him since he entered the fused at the whim of the medical superintendent. service of the college. He relates that he committed the crime in the following manner: On April 6. about seven o'clock in the morning, he led Father Blanque into the garden under the pretext of pointdoor of a cellar seized a gun which he had concealed three days before and fired at the old man. As corner of the wall, and he cried out, looking intently at his murderer, "Ah, Segondo! poor Segondo!" The victim was not dead, but the Spaniard took out his pocket-handkerchief, wound it round the neck of Father Blanque and drew it so tight that the unfortunate man was unable to cry out for assistance. He then dragged him down the steps of the cellar, and left him there, while he went to fetch a spade and pickaxe wherewith to dig the grave. The Provost, wounded and gagged, could neither defend himself nor call for help, and was obliged to look on in silence whilst the hole was being made. Tears ran down the poor man's eyes, he crossed his hands over his chest and muttered a hoarse prayer. When a sufficient depth had been reached, Segondo seized the body of the priest in his arms and cast him into the sandy hollow. Father Blanque fell into the pit head foremost and still living. He struggled hard to rise, and this gave the murderer considerable trouble, so that in order to effect his purpose he was obliged to hit his victim on the head with a spade. The blow was so violent that the iron made s wound cutting through the eye and opening the skull. Segondo then threw a quantity of earth over the feet and chest of the Prevost, whose arm made one last desperate attempt to clear away the soil and raise the body; bu the gardener kicked it down and shovelled about two feet of sand into the grave. He then stamped upon it, and after watching the spot for about a quarter of an hour, went back into the college kitchen, where he breakfasted heartily. The next day he turned the water of a sewer into a cellar in order to wash away the stains of blood. The ruffian was taken into the college on account of his being a Carlist refugee destitute of all means of earning his livelihood.

We may now we suppose be on the look out for the early appearance of the Keely motor. The bridle is made, and now the giant is to be driven in a go cart. The people who are interested in the mysterious Motor, say that all the trouble lay in discovering a material strong enough to hold the divil they have raised. They tried iron, steel. Austrian gun metal and phosphor-bronze-in fact everything that science said was strong-and all in vain. At last they found that solid wrought iron blocks, when forced together, can be bored out to form the necessary cubes and cylinders, and they have now a machine made in this way which has stood a hydrostatic pressure of 35,000 pounds to the square inch! If this be true we are on the eve of a mechanical revolution even greater than that which followed the completion of the steam engine. A force so tremendous as this is represented to be and generated from a small quantity of water, will entirely supersede steam. It will be absurd to use, a river to turn a millwheel, when a giant cylinder and a gallon of water can do ten times the work. they might perhaps be ignorant that Good Friday | We shall have no more smoky factories-no more is just the one day in all the year on which it can- cinders from the locomotive-and we fear that the coal miners will have to go into the wrought-iron business. All this and much more will surely take place-when the Keely motor proves a success.

#### BISHOP BOURGETS PASTORAL AND THE ENGLISH HOSPITAL.

The Bishop has issued a warning voice which must find an echo in our pages. Recent developments of the domestic management of one of our public institutions, have drawn forth the fearless and intrepid denunciation so characteristic of our venerable prelate.

Perhaps never during the long and arduous administration of the Diocese of Montreal, was there more need of his firmness prudence, and zeal. Billows of trouble roll around him-troubles canonical monastic and political. But like the skilful pilot arrived at have been communicated to the English, who guides his craft through the lake of the thousand islands or glides through the rocks at the rapids of Lachine, our venerable chief bravely guides his portion of the church through the narrows of heretical injustice and opposition. Under the whitened locks of an octogenarian, under the weight intend to reinforce the naval strength of Scutari, of a mitre that has pressed unusually heavy during thirty-six years, we find a mind vigorous and intrepid for the defence and protection of Catholic interests. The reminiscences of the last few years, The Queen has assumed her new title of Empress | in reminding us of his unflinching and uncompromising denunciation of false and dangerous journalism, of distorted liberalism and of the civil usurpation of unalienable ecclesiastical rights, present to that the new Empress will release the Irish us a fair reflection of the career of the immortal Pius IX. In his defence of Catholic principles, in his withcring disclaimers against the anti-Catholic policy of some of our statesmen and in his prompt apprehension and warning of danger we have in Mgr. Bourget the reflex of those sainted prelates who guided the church in the troublesome days of the relig-

ous wars of centuries past. The pastoral read in the churches last Sunday is of more than passing importance. Our readers are cognizant of the fact that recently some attempts have been made in a public institution of this city, to tamper with the religious convictions of the inmates. Notwithstanding the sworn statement of reliable clergymen and others, who bore testimony to undue influence in one particular case, the directors and governors of the institution, not only endorsed the spirit of proselytism, but framed a rale in which the Catholic priest is precluded from the free and unrestricted attendance of the patient, whilst in cases of emergency the medical superintendent may or may not send for a priest. Our good bishop warns the people of the danger of exposing themselves in their last illness to the mercies of such management.

It has long been a matter of surprise to us that

erable Abbe Blanque, the provest of the Catholic sisters and attended by zealous chaplains, where College at Prades, France; his object in perpetrat- every want is attended to, and where the spirit of religion bends over the departing soul, should in preference commit himself in his last illness to an institution, where Catholicity is merely tolerated; and where the presence of the priest may be re-

Our Contemporaries in this city endeavor to cloak over the narrow-minded bigotry that has been unmasked by reminding us that most of the support of the hospital comes from Protestant sources. ing out some necessary repairs, and on reaching the Irrespective of the charter of a free institution, will any amount of money purchase the privilege of tampering with the religious convictions of a Father Blanque fell his head struck against the dying man? They seem however to: claim this right when they plead such a vindication of unwarranted interference.

> His Lordship having alluded to the important injunctions given to the faithful relative to preparation for death, continues thus:-

#### APPLICATION OF THESE RULES TO THOSE WHO DIE AT THE GENERAL-HOSPITAL.

Such are, most dear brethren, the rules full of wisdom and charity drawn out by the Church to assist her children in dying well. Such are the marvelous precautions taken by her that none should perish! Such are the efficacious means employed by her for the salvation of souls made to the image of God, and redeemed with the precious blood of His Son!

Do you now, my most dear brethren, do you think it is possible to apply these rules, to take these precautions, to employ these means with Catholics who go for attendance to the Protestant General-Hospital? You will easily perceive that such a thing is impossible unless a change be made in the regulations lately drawn up by the Council of Directors and the Committee of Managers, concerning the admission of Catholic priests into the aforesaid Hospital. You may judge of this by the following facts which are both public and well known.

A priest, in every way respectable by his piety and zeal, was refused admittance, although asked for by a patient, who, in consequence of such refusal, died without the comforting help to which he had right; and who was not able to receive Baptism, which, as you know, is of necessity for salvation. This event revolting alike to faith and reason, undoubtedly calls for your very serious con-

sideration. This refusal is a precedent deliberately calculated and firmly adhered to. For the Congregation of St. Patrick's, headed by its pastor and parish priests, had raised its voice in vain against this act of oppression, so clearly against catholic liberty of conscience and which can proceed only from a spirit of prosleytism as blameworthy as it is deplorable. We may easily conclude from this that such a course has been determined upon. We must therefore expect that what was done in this circumstance may happen in another. Alas then, for those imprudent persons who for the sake of their bodies would expose their souls to so imminent a danger of loss!

This denial of justice was accompanied with affected contempt, most insulting to the gentlemen who have made this protest, backed, as it was, by For no trouble was taken unanswerable proofs. even to try to refute these solid reasons; and the point was carried against all reason and by violent

measures which are unheard of. To justify this supposed right to exclude priests at will from the aforesaid Hospital, the committee of Management declared officially without a protest from the council of Directors, that they were under no obligation of admitting priests; that if they had thought fit to do so, it is only for tolerance scke, and through a simple motive of respect and civility. Upon such a principle we may expect that the doors of the Hospital will often be closed against Catholic priests.

It is true that he may come there himself at the hour of general admission like any other visitor. But then how is he to hear confessions, bring the Holy Viaticum, administer Extreme-Unction, and carry out the instructions, prayers, ceremonies spoken of above, while people are coming and going, talking, ridiculing, standing around the priest and the patient to hear and see all he says and does? What irreverence then would there not be in performing religious functions requiring the greatest attention and deepest veneration, at those hours when the Hospital takes the appearance of a "Babel" where every tongue is spoken and every creed followed; and when all present are acting according to the circumstances of such a place at such a time?

But what is to be done if a patient suddenly falls into a state of imminent danger? If, as it seems settled, occasion be taken from the rule not to call priests, must not the sick person die without the help of religion, because the priest has to wait for the hour of regular admittance? Such will no doubt be the case when there will be danger of his becoming delirious, or unconscious.

Therefore, most dear brethren, it is evident there would be for you serious inconveniences in being attended at the Protestant General Hospital. You clearly perceive that in such a case it were impossible for us to acquiesce to the rules of the Church mentioned above. You would thus be deprived of the spiritual assistance so much needed in those days of suffering infirmity sent by divine Providence to bring you to better thoughts.

CONCLUSIONS TO BE DRAWN. But all these great and precious advantages are fortunately to be found in the catholic Hospital and spacious, and worthy of the faith to which it owes its foundation amid many a sacrifice. It is agreeably situated, far from the bustle and noise generally so irksome to the sick. Situated on an elevated spot at the foot of our beautiful mountain surrounded with gardens well cultivated and stocked with flowers; it presents no obstacle to air pure and

These exterior advantages are even surpassed by the exquisite cleanliness, perfect order, tranquility and calm, which are ever there day and night, making it a place of peace even in the midst of suffer-

On entering, one is consigned to the care of a number of kind physicians who apply themselves indefatigably to remedy every evil, relieve every suffering and dispel the sorrows and afflictions of

In this favored retreat charitable sisters are engaged day and night lavishing upon the sick who are their dearest treasure, their youth, beauty, talents and strength, and when at last worn out by labor and watching, they go down to their graves, others replace them, who have inherited their charitable devotion. Their whole life is passed in serving the sick, in distributing remedies, binding their wounds, in relieving their sufferings, in watching them by night and feeding them by day, in com-'o ting them in their sorrow, and in praying that they may sanctify themselves by the practice of patience and the other virtues which open heaven to those who die in the grace of God.

It is needless to state that in the holy house, all rules made by the Church for obtaining a good death are religiously followed. The sick are exhorted in time to make due preparation for appearing before God. Regular instructions are given together with pious readings, the holy Viatioum is adminis tered with pomp and solemnity, the sacrament of possible while they have yet their full conscious doctrines (infallibility for instance) without asking ness, that they may draw from it greater spiritual profit. The indulgences at the time of death are applied to them to help them in satisfying God's justice. They die embracing with reverence the sacred images of Jesus crucified, of his immaculate Mother of the angels and saints, in whose society they hope soon to enter. Lastly they die, pronouncing the sweet names of Jesus, Mary Joseph, and amid the prayers uttered at their bedside by the chaste spouses of Jesus Christ. in union with their poor sick friends. Their solicitude does not stop here : for, with their pious assistance, they accompany the souls of those just departed even to the throne of the Sovereign Judge, to obtain for them a favorable verdict.

Such are the precious favors, reserved for those destined by divine goodness to die in the house of benediction. Our illustrious and beloved predecessor died there thirty six years ago; and it was indeed a touching sight to see his remains on their way to the church having to stop at every hall through which they passed to receive the prayers of the faithful sick. Such a spectacle brought to mind the times of the Abbott St. Malachy, who, sometime before his death, manifested a desire to end his life in a house of holiness. His wish was granted; for soon after, on All Soul's day, he died at the monastery of his friend, St. Bernard, where a number of saintly monks were then living.

The reason of our addressing you this letter, most dear brethren, is solely the desire of your eternal salvation, as you perceive by our showing you the way to die a good death. Far be from us any spirit of fanaticism, which we abhor, as you may have seen on every occasion, and quite lately when there was question of burying the unfortunate Guikord. You have not forgotten what We said, did and wrote to beg of you to remain in peace while many of you were preparing open resistance to the violance with which the sacred ground was threatened.

On that remarkable occasion, most dear brethren, we enjoined upon you to live a holy life and thus deserve to be buried in consecrated ground. To day we speak to you to show you the means to be taken if you wish to die a good death and thus deserve admittance to the land of the living, that lovely and sweet paradise promised to all who have been so happy as to die in the Lord, and with the death of the just.

For that purpose you will take care to die in your own house, or in your own hospital, where you will assuredly find every means hoped for from the divine goodness to end worthily your career in this place of pilgrimage on your way to heaven.

In writing you this Pastoral Letter, We have given ourselves up to inspirations from the glorious Virgin Mary. Mother of God, whom we, this 26th of April, honour under the title of our Lady of Good Counsel. Since she is, as the Church repeats so often in the Litanies, the Seat of Wisdom, Sed s Sapientiae, We humbly begged of her to direct us in a matter so delicate on which depends the salvation of many souls that in so important an affair We might follow the rules of prudence. At the same time We implored her assistance for you all, that, enlightened from above, you might conform exactly to the holy rules of the Church manifested to you in this letter and that thus you may save your souls by leading a good life and dying a good death. Ad calestem patriam feliciter perducamur.

Oh Mary Mother of grace, Mother of Mercy protect us against the attacks and snares of the enemy and receive yourself our soul at the hour of death, and present it to your divine Son Who will be our Judge. Tu nos ab hoste protege, et hora mortis

The present Pastoral Letter to be read and commented upon in all the Churches of the town and municipality where divine office is publicly said, either on one or more readings the first Sunday after reception of the same.

Given at Montreal on the Feast of our Lady of Good Counsel, the twenty-sixth day of April, in the year eighteen hundred and seventy six under our signature and seal and counter signed by our

> IG. BISHOP OF MONTREAL. J. O. PARE, Can. Sec.

### CHRISTIANITY BEFORE ANCIENT and MODERN SENATES.

There is an old tradition that the Emperor Tiberius, who ruled the Roman Empire during the lifetime of our Blessed Lord, heard of his wonderful doings and sent ambassadors to Judea to have the great prophet brought to his presence. The Emperor was attacked with leprosy, hence sought lone ly places like the beautiful Misenum, leaving the affairs of the Empire to the administration of worthless favorites like Sejanus. He was in hopes the miraculous cures imported to so many by the wonderful prophet whose fame was borne on a thousand zephers, might be secured for himself. The ambassadors arrived in Jerusalem; but late; Calvary had witnessed the deicide, and the risen Saviour had bade farewell to his disciples from the heights of Olivet.

Whilst in Jerusalem they heard of the extraordinary towel of Veronica; wishing to bring to their imperial master seme memento of the crucified Saviour, they forced her to bring her treasure with them to Rome. They came and Tiberius held the strange relic for some time in his hands. Shadows of sympathy passed over the tyrant face, and a sigh from a heart touched, perhaps with grace, which is open to you with every assistance corporal betrayed an inward struggle; a beam of and spiritual your case may require. It is large light was reflected from the sacred image.—Tiberius was cured. Handing the towel back to the to the kneeling Veronica, he ordered her a maintenance from the imperial treasury. Soon after he summoned the Senate to enroll Christ amongst the gods of the Empire.

Whether the circumstances of this tradition were the causes that induced Tiberius to favor Christianity, we will not venture to assert; but certain it is, as testified by Eusebius (2nd book, 2 chap), and Tertullian in his apology he cited the Senate to get their sanction to make Christ a God for they alone could confer divine honors on sublunary mortals. The Senate refused and the same historians give some of the reasons. First, because he was already invoked in the Provinces without their permission (Specie quidem eo quod Senatus auctoritas ad id non expectata fuit. Euseb.) Secondly, because he was a jealous God and would not hold fellowship with the other gods of the empire; and thirdly, it was unbecoming the great Boman Senate to recognise as a god a malefactor put to death in one of the provinces.

Solomon once said there is nothing new under the sun. It requires little stretch of imagination to follow the analogy between the prejudices of the Pagan Senate rejecting the divinity of Christ and the arguments of bigotry, with which the members of modern Parliaments reject his law. It has been asked in the Senates of London, Berlin, and Turin, shall we make the law of Christ the rule of our guidance? And the answer with a large majority a gardener, confessed to having murdered the ven- a Catholic who has hospitals, directed by holy Extreme-Unction is given to the sick as far as is negative. 1st, because his followers preach his having undertaken the abolish the name of God

our permission. 2nd, because he is a jealous God and will not allow his followers have fellowship with free-thinkers and Sectaries 3nd, because his law is one of humiliation, it is not popular in the eyes of the world, and suits the poor rather than the rich.

The same spirit of pride which caused the rulers of the past to fancy they could make and unmake gods, prevails in the cabinets of upstart ministers, who vainly imagine they can dictate to Catholics what they may, and may not believe. Begardless of their own professed principles of free judgment and free will—regardless of civil rights and the overwhelming numbers that form the sinew and wealth of the nation, they persecute, they make their penal statutes, and, in the blindness of their fanaticism, if public opinion would allow it, the fatal and bloody edicts of old would be bung on the portals of the Reichstag, to announce the crown of martyrdom to thousands of the followers of the God "who was crucified as a malefactor in one of the Provinces."

But the prophecy of historical analogy is as true as the return of the eclipse. What has been shall be again, in the oft-told tale of triumph and retribution. The Senators, who spoke against the divinity of Christ in the Roman Senate, were flung, by orders of the tyraut, on the following day, from the parapets of the Sublician bridge into the waters of the Tiber. Laborers are now removing the debris that has lain for centuries over the ruins of the Forum, where, in the pride of their power, the Senate opposed the introduction of Christianity; the wail of fallen pride, and the retribution of the persecutors of the Church of God, ring out through the pages of history, from the fate of the emperor Valerian, who was excoriated by the Persians, and whose skin, stuffed with straw, hung in one of their temples for the scorn of generations, to the downfall of the greatest monarch of the 19th century. who poured forth the sighs of his blasted dream of ambition on the wild rock of St. Helena!

## SOLDIER PRIESTS IN ITALY.

An act of intolerance, sanctioned by a Government nominally Catholic, but irreligious to a fanatic degree, has been perpetrated in the Ital. ian Parliament. The military conscription is to be extended to all classes of the clergy, we believe. not even exempting the higher grades of the hierarchy. This blow is said to have drawn tears from the aged Pius IX. In the midst of all his privations he has encouraged and cherished the faithful pastors of his flock. Nothing he seems to deprecate so much as the efforts made by the Italian Government to demoralize and bribe the Italian clergy. That they have failed is an egregious fact. Not one in a thousand have taken the golden bait held out for them. Although suffering from privation and poverty brought on by their oppressors, they prefer to die rather than yield. The ecclesiastical military law has been for some time in vogue but now it has received a still more remarkable extension and endorsement from the Italian Parliament. It has been not an unusual thing in latter times to see a poor soldier enter a vestry, take off his sword and blue coat, put on a soutane, and proceed to the Altar to celebrate Mass. Whatever privileges of exemption made this sad scene but rare in occurrence, are now swept away; if the intolerant spirit so rapidly increasing gain full sway, we may not be surprised to find Bishops obliged to serve in the ranks with the common soldiers!

So deeply has this law affected the Holy Father e condescended to address a most touching appeal to Victor Emmanuel; in a recent allocution he used these words :-

" Sire, I beseech and conjure you, in the name of your august ancestors, in the name of the saints sprung from your family, in the name of the Virgin of Consolation, and in the name of the interests dearest to you, not to give your sanction to a law which must prove the destruction of the priesthood, and if such a thing were possible to the Catholic Church. Ah! in pity, sire, to yourself, to your subjects to society generally, do not increase the debts contracted against God, do not charge your conscience with new designs against the Church. Stop, and do not press one foot further on the way that must lead you to the deepest abyss."

The appeal to a hardened heart was in vain. The law was voted by the Senate and the king signed and promulgated it, and the evil it has produced is crying for redress. England in all the phases of religious fanaticism never went so far as to enforce a clerical conscription. It seems to be a desperate measure instigated by the spirit of infidelity which would despise alike the teachings of the Bible and the traditions of Christianity. The eloquent Bishop of Orleans has issued a powerful protest against the law, addressed to the late minister. Minghetti. Mgr Dupanloup has just returned from Rome, and in teelings of heartfelt sympathy he wrote of the Holy Father :- "In the midst of the sorrows that afflict the heart of His Holiness, this law is the greatest personal affliction, the unspeakable serrow of his life. Had the design been to have crushed his heart, you have accomplished it. No doubt the present moment demands my pastoral care in my own land, but I have my conscience to consider and I must utter its sorrows. The law which compels the clergy to military service is a violation of the conscience of Catholic Italy. Is it impossible to sanction its fulfilment? Yes; and I pray you to heed this appeal to good sense, to conscience, to justice, and to honor. Persecutors cannot but listen to the voice of their victims, who, whilst they fall, have at least the means of uttering their protest against their oppressors."

The Holy Father has addressed to the Bishop of of Orleans a brief congratulating him on his letter to Signor Minghetti respecting the application of the law of conscription to the clergy. The Bishop, writes his Holiness, has so completely sifted this "criminal law," he has "exhibited so completely the outrage on civil as well as religious society which it involves," and has "so firmly established its antagonism, not only to general sentiment, but to the true interests of its authors," that he was quite right in saying that his opinion ought to be shared by all. But some persons are judicially blinded, and " none can put in the right way those whom the Almighty has visited with His disdain."